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A merely parochial newsletter provided for members only of St. Mark's Parish, Denver, Colorado

Lion

THE LIFE of the APOSTLE and EVANGELIST MARK

Feast Day : 25 April

According to *The History of the Patriarchs of the Coptic Church of Alexandria* by SEVERUS, Coptic Bishop of Al-Ushmunain (fl. ca. AD 955 - 987)

Translated from the Arabic by B. Evetts
(from *Patrologia Orientalis*, first series)

EDITORIAL NOTE – The following is an account of the life, miracles, and martyrdom of our parish's patron, St. Mark the Evangelist, who is venerated both by the Copts and by our own Eastern Orthodox Church as the founder and first Pope and Patriarch of Alexandria. St. Mark's Greek Orthodox successor on the throne of Alexandria is His Beatitude PETROS VII, and his Coptic (non-Chalcedonian) successor is His Holiness SHENOUDA III.

The following account is written by the tenth century Coptic bishop Severus, remembered as an eminent theologian, philosopher, historian, and apologist for the Coptic Church. Severus makes use of several sources, such as the early Church's historian Eusebius, as well as other ancient histories and biographies.

—Benjamin Joseph Andersen
for The LION

Chapter I

The history of Saint Mark, the Disciple and Evangelist, Archbishop of the great city of Alexandria, and first of its Bishops.

IN the time of the dispensation of the merciful Lord and Saviour Jesus Christ, when he appointed for himself disciples to follow him, there were two brothers living in a city of Pentapolis in the West, called Cyrene. The name of the elder of them was Aristobulus, and the name of the other was Barnabas; and they were cultivators of the soil, and sowed and reaped; for they had great possessions. And they understood the Law of Moses excellently well, and knew by heart many of the books of the Old Testament. But great troubles came upon them from the two tribes of the Berbers and Ethiopians, when they were robbed of all



In this LION:

St. Mark by Bishop Severus of Alexandria
The Place of Children's Literature by Sam Torode
Psalm XVII by The Revd. Patrick Henry Reardon
Canonisation of St. Raphael, Bishop & Confessor

The Christians were first called 'Catholic' at Antioch (St Ignatius' *Epistle to the Smyrnians*)

their wealth, in the time of Augustus Caesar, prince of the Romans. So on account of the loss of their property, and the trials which had befallen them, they fled from that province, in their anxiety to save their lives, and travelled to the land of the Jews.

Now Aristobulus had a son named John. And after they had taken up their abode in the province of Palestine, near the city of Jerusalem, the child John grew and increased in stature by the grace of the Holy Ghost. And these two brothers had a cousin, the wife of Simon Peter, who became the chief of the disciples of the Lord Christ; and the said John whom they had surnamed Mark, used to visit Peter, and learn the Christian doctrines from him out of the holy Scriptures.

Mary, the mother of Mark, was the sister of Barnabas, the disciple of the apostles.

After this, the following event took place. There was in those regions, in a town called Azotus, a very large olive-tree, the size of which was greatly admired. And the people of that city were worshippers of the moon, and prayed to that olive-tree.

So when the holy Mark saw them pray, he said to them: "As for this olive-tree, which you worship as God, after eating its fruit and burning its branches for fuel, what can it do? Behold, by the word of God whom I worship, I will command this tree to fall to the ground, without being touched by any tool."

Then they said to him: "We know that thou workest the magic of the Galilean thy master, and whatever thou wilt thou doest. But we will call upon our god the moon, who raised up for us this olive tree that we might pray to it."

The holy Mark answered and said to them: "I will cast it down to the ground; and if your god shall raise it up, then I will serve him together with you".

And they were satisfied with these words. And they removed all men from the tree, saying: "See that there be no man concealed in it".

Then the holy Mark raised his face to heaven, and turned himself towards the East, and opened his mouth and prayed saying: "O my Lord Jesus Christ, Son of the Living God, hear thy servant, and command the moon, which is a second attendant on this world, and gives light by night, to let its voice be heard by thy decree and by thy authority, before these men who have no God, and to make known to them who created it, and who created all creation, and who is God, that they may serve him; although I know, O my Lord and God, that it has no

voice nor power of speech, and that it is not customary for it to speak to anyone; so that its words might be heard at this hour through thy irresistible power, that these men who have no God may know that the moon is not a god, but a servant under thy authority, and that thou art its God. And command this tree, to which they pray, to fall to the ground, so that all may recognise thy dominion, and that there is no God but thou, with the good Father and the Holy Ghost, the giver of eternal life. Amen."

And at that hour, as soon as he had finished his prayer, a great darkness occurred, at midday, and the moon appeared to them shining in the sky.

And they heard a voice from the moon, saying: "O men of little faith, I am not God, that you should worship me, but I am the servant of God and one of his creatures, and I am the minister of Christ my Lord, whom this Mark, his disciple, preaches; and it is he alone that we serve and to whom we minister". At the same moment the olive tree fell. And great fear came upon all who witnessed this miracle.

And Mark was one of the Seventy Disciples. And he was one of the servants who poured out the water which Our Lord turned into wine, at the marriage of Cana in Galilee. And it was he who carried the jar of water into the

house of Simon the Cyrenian, at the time of the sacramental Supper. And it was also he who entertained the disciples in his house, at the time of the Passion of the Lord Christ, and after his resurrection from the dead, where he entered to them while the doors were shut.

And after his Ascension into heaven, Mark went with Peter to Jerusalem, and they preached the word of God to the multitudes. And the Holy Ghost appeared to Peter, and commanded him to go to the cities and the villages which were in that country. So Peter, and Mark with him, went to the district of Bethany, and preached the word of God; and Peter remained there some days. And he saw in a dream the angel of God, who said to him: "In two places there is great dearth." So Peter said to the angel: "Which places meanest thou?" He said to him: "The city of Alexandria with the land of Egypt, and the land of Rome. It is not a dearth of bread and water, but a dearth arising from ignorance of the Word of God, which thou preachest." So when Peter awoke from his sleep, he told Mark what he had witnessed in his dream. And after that, Peter and Mark went to the region of Rome, and preached there the word of God.

And in the fifteenth year after the Ascension of Christ, the holy Peter sent Saint Mark, the father and evangelist, to the city of Alexandria, to announce the good tidings there, and to preach the word of God and the gospel of the Lord Jesus Christ, to whom is due glory, honour and worship, with the Father and the Holy Ghost, the one God forever. Amen.

Chapter II

Martyrdom of the holy Mark, and his preaching in the city of Alexandria.

IN the time of the dispensation of the Lord and Saviour Jesus Christ, after his Ascension into heaven, all the countries were allotted among the apostles, by the inspiration of the

Holy Ghost, that they might preach in them the words of the good tidings of the Lord Jesus Christ. And after a time it fell to the lot of Mark the evangelist to go to the province of Egypt, and the great city of Alexandria, by the command of the Holy Ghost, that he might cause the people to hear the words of the gospel of the Lord Christ, and confirm them therein; for they were in error and sunk in the service of idols, and in the worship of the creature instead of the Creator. And they had many temples to their contemptible gods, whom they ministered to in every place, and served with every iniquity and magical art, and to whom they offered sacrifices among themselves. For he was the first who preached in the province of Egypt, and Africa, and Pentapolis, and all those regions.

So when the holy Mark returned from Rome, he betook himself first to Pentapolis and preached in all its districts the word of God, and shewed many miracles; for he healed the sick, and cleansed the lepers, and cast out devils by the grace of God which descended upon him. And many believed in the Lord Christ through him, and broke their idols which they used to worship, and all the trees which the devils used to haunt, and from which they addressed the people. And he baptized them in the name of the Father and the Son and the Holy Ghost, the One God.

And so the Holy Ghost appeared to him, and said to him: "Rise and go to the city of Alexandria, to sow there the good seed which is the word of God." So the disciple of Christ arose and set out, being strengthened by the Holy Ghost, like a combatant in war; and he saluted the brethren, and took leave of them and said to them: "The Lord Jesus Christ will make my road easy, that I may go to Alexandria and preach his holy gospel there." Then he prayed and said: "O Lord strengthen the brethren who have known thy holy name that I may return to them rejoicing in them." Then the brethren bade him farewell.

Then he began to teach the gospel of good tidings, and the doctrine of the glory and power and dominion which belong to God from the beginning, and exhorted him with many exhortations and instructions, of which his history bears witness, and ended by saying to him: "The Lord Christ in the last times became incarnate of the Virgin Mary, and came into the world, and saved us from our sins." And he explained to him what the prophets prophesied of him, passage by passage.

And when those that believed in the Lord were multiplied, and the people of the city heard that a man who was a Jew and a Galilean had entered the city, wishing to overthrow the worship of the idols, their gods, and had persuaded many to abstain from serving them, they sought him everywhere; and they appointed men to watch for him. So when the holy Mark knew that they were conspiring together, he ordained Annianus bishop of Alexandria, and also ordained three priests and seven deacons, and appointed these eleven to serve and to comfort the faithful brethren. But he himself departed from among them, and went to Pentapolis, and remained there two years, preaching and appointing bishops and priests and deacons in all their districts.

Then he returned to Alexandria, and found that the brethren had been strengthened in the faith, and had multiplied by the grace of God, and had found means to build a

church in a place called the Cattle-pasture [*Ta Boukolou*], near the sea, beside a rock from which stone is hewn. So the holy Mark greatly rejoiced at this; and he fell upon his knees, and blessed God for confirming the servants of the faith, whom he had himself instructed in the doctrines of the Lord Christ, and because they had turned away from the service of idols.

But when those unbelievers learnt that the holy Mark had returned to Alexandria, they were filled with fury on account of the works which the believers in Christ wrought, such as healing the sick, and driving out devils, and loosing the tongues of the dumb, and opening the ears of the deaf, and cleansing the lepers; and they sought for the holy Mark with great fury, but found him not; and they gnashed against him with their teeth in their temples and places of their idols, in wrath, saying: "Do you not see the wickedness of this sorcerer?"

And on the first day of the week, the day of the Easter festival of the Lord Christ, which fell that year on the 29th of Barmudah, when the festival of the idolatrous unbelievers also took place, they sought him with zeal, and found him in the sanctuary. So they rushed forward and seized him, and fastened a rope round his throat, and dragged him along the ground. But the saint kept praising God and saying: "Thanks be to thee, O Lord, because Thou hast made me worthy to suffer for thy holy name." And his flesh was lacerated, and clove to the stones of the streets; and his blood ran over the ground.

So when evening came, they took him to the prison, that they might take counsel how they should put him to death. And at midnight, the doors of the prison being shut, and the gaolers asleep at the doors, behold there was a great earthquake and a mighty tumult. And the angel of the Lord descended from heaven, and entered to the saint, and said to him: "O Mark, servant of God, behold thy name is written in the book of life; and thou art numbered among the assembly of the saints, and thy soul shall sing praises with the angels in the heavens; and thy body shall not perish nor cease to exist upon earth."

And when he awoke from his sleep he raised his eyes to heaven, and said: "I thank thee, O my Lord Jesus Christ, and pray thee to receive me to thyself, that I may be happy in thy goodness." And when he had finished these words, he slept again; and the Lord Christ appeared to him in the form in which the disciples knew him and said to him: "Hail Mark, the evangelist and chosen one!" So the saint said to him: "I thank thee, O my Saviour Jesus Christ, because thou hast made me worthy to suffer for thy holy name." And the Lord and Saviour gave him his salutation, and disappeared from him.

And when he awoke, and morning had come, the multitude assembled, and brought the saint out of the prison, and put a rope again round his neck, and said: "Drag the serpent through the cattle-shed!" And they drew the saint along the ground, while he gave thanks to the Lord Christ, and glorified him, saying: "I render my spirit into thy hands, O my God!" After saying these words, the saint gave up the ghost.

Then the ministers of the unclean idols collected much wood in a place called Angelion, that they might burn the body of the saint there. But by the command of God there was a thick mist and a strong wind, so that the earth trembled; and much rain fell, and many of the people died of fear and terror; and they said: "Verily, Serapis, the idol, has come to seek the man who has been killed this day."

Then the faithful brethren assembled, and took the body of the holy Saint Mark from the ashes; and nothing in it had been changed. And they carried it to the church in which they used to celebrate the Liturgy; and they enshrouded it, and prayed over it according to the established rites. And they dug a place for him, and buried his body there; that they might preserve his memory at all times with joy and supplication, and benediction, on account of the grace which the Lord Christ gave them by his means in the city of Alexandria. And they placed him in the eastern part of the church, on the day on which his martyrdom was accomplished (he being the first of the Galileans to be martyred for the name of the Lord Jesus Christ in Alexandria), namely the last day of Barmudah according to the reckoning of the Egyptians, which is equivalent to the 8th day before the kalends of May among the months of the Romans, and the 24th of Nisan among the months of the Hebrews. §



Dr. Leon Podles, seated above with Capt. Joseph and Susan Mahan and below with a panel of Clergy (Fr. Lester, Fr. John, Fr. David Lynch, Fr. Eugene Tarris) address over forty participants of a mostly Orthodox and Roman Catholic audience on "Christ as Hero, a case for men to reclaim the heroic life." Various difficulties facing Christian civilization were addressed. Thanks to Robb Morrow for use of the University Club. Dr. Podles' book *THE CHURCH IMPOTENT*, has been a subject of study and discussion in this community. It is available in the Bookstore.



Fr. Nicholas, of Ss Peter & Paul Church, with his newly adopted son, young Nicholas, who came from Madre Ines' Orphanage in Guatemala. A very sweet tempered child from an obviously loving and wholesome household under care of the nuns.

Lessons from a Bear of Very Little Brain: The Place of Children's Literature in Education

By Sam Torode

IN four years of college, the most important thing I did was read *Winnie-the-Pooh*.

Many of you will be surprised by my saying this, and it is with no small shame that I admit it. How, you ask, could I have made it through childhood, and all the way into college, without reading *Winnie-the-Pooh*?

But perhaps my experience is not so unique. When my grandparents reminisce about childhood, they recall the tales of Mother Goose and the Brothers Grimm, and books like *Treasure Island* and *The Wizard of Oz*. When my contemporaries reminisce about childhood, they recall episodes of *Sesame Street* and *The Smurfs*, or *G.I. Joe* and *Transformers*. For us, the classics of children's literature were largely usurped by television. Not that we didn't read—certainly, our parents and teachers forced us to read—but we did not take much joy and delight in reading; for books lacked television's power to stimulate our senses and engage our emotions.

Not being widely read in the children's classics, then, it was only at the beginning of my sophomore year in college that I discovered A. A. Milne, the British poet, essayist, playwright, and creator of *Winnie-the-Pooh*. At that time, my friend Dave and I began a tradition of reading stories aloud to each other. We started by sitting out-of-doors after classes and reading G. K. Chesterton's Father Brown mysteries. Though Chesterton is always delightful, Father Brown proved a bit hard to follow while enjoying the breeze on a lazy Fall afternoon. Next, at Dave's suggestion, we took up *Winnie-the-Pooh*. For me, the experience was nothing less than an epiphany.

Edward Bear, known to his friends as Winnie-the-Pooh, or Pooh for short, was walking through the forest one day, humming proudly to himself. He had made up a little hum that very morning, as he was doing his Stoutness Exercises in front of the glass: *Tra-la-la, tra-la-la*, as he stretched up high as he could go, and then *Tra-la-la, tra-la-ob, help!-la*, as he tried to reach his toes.



The words flowed on, sweet as honey. Milne proved an eloquent and sophisticated writer, and the adventures of Pooh perfectly delightful absurdities. This, I exclaimed, was *literature*.

We knew that this was an experience we could not keep to ourselves. Within a week, Dave and I appeared before the college dean and explained why an official student organization was needed to encourage the reading aloud of *Winnie-the-Pooh*. Reluctantly, the dean granted us permission to proceed, expressing grave doubts as to whether college students would really be interested in sitting on the floor and being read to like children. We knew otherwise. And so the A. A. Milne Society was born.

Every other week, the meeting of the A. A. Milne Society commenced with robust greetings of "Hallo!" and "Happy Thursday!" Weary students, joined by a smattering of faculty members, reclined on the floor, sitting or lying on plush carpet squares. Establishing the proper mood, a student would recite a poem from Milne's *When We Were Very Young* or *Now We Are Six*. This was followed by a chapter from one of the two Pooh books, *Winnie-the-Pooh* and *The House at Pooh Corner*, always read by a professor or college administrator. Concluding each session would be another selection of verse, presented by a student.

(Lest there be any misunderstanding, allow me to make clear that A. A. Milne's Pooh is in no way to be confused with Walt Disney's so-called Pooh. The A. A. Milne Society accepted only the four texts mentioned above as canonical, and members were firmly instructed to bring no Disney Pooh paraphernalia to its meetings.)

Those afternoons spent listening to my professors and fellow students read A. A. Milne are among my fondest memories of college. In particular, I think of the many occasions when professors brought along their children to hear the stories. And I shall never forget our Society picnic, at which we read Chapter IV of *The House at Pooh Corner*, "In Which Pooh Invents a New Game and Eeyore Joins In," and then played Poohsticks ourselves. But far more than providing an amusing break from studies, the A. A. Milne Society actually furthered our education in profound ways that are only now becoming apparent.

Above all, the A. A. Milne Society taught us to take delight in literature, to read and listen for the sheer joy of it. Sadly, most English teachers possess a superhuman ability to make great literature seem dull (no small feat). Primarily, this

Notes on the new CXXV Mass Setting

A "Mass for the 125th anniversary of the founding of St. Mark's Orthodox Parish" came about at the request of the choir director, Nancy Stuart Steffen, for a piece for this special occasion. I had recently come across one of Bach's Preludes (No. X from the Well-tempered Clavier) in a form transcribed for piano by the Russian composer, Alexander Siloti, in late 19th c. style. Siloti was a cousin of, and teacher of, Rachmaninoff. I thought the transcription so beautiful that I learned it and played it as a prelude for a Sunday Mass last summer. I told the choir to listen carefully because they might be singing it some day! So when the opportunity to do music for the Mass came along, I already had a starting point, the Prelude. The Credo is simply a setting of the words to the music of this Prelude, and the ending "Chorale" is again the same music with words of the Passiontide hymn 'Batty' by Walter Shirley (1770). Music for the rest of the Mass is in the same key as the Prelude (B-minor) and is inspired by this same Prelude. Bach composed almost all of his music for his church choirs, orchestras, etc. but he dedicated it all to the glory of God. Although I have written my part of the Mass for St. Mark's Choir, I would not change Bach's dedication in any way, nor could I wish for a more competent, loyal, and sympathetic choir to bring it to realization. John Branson

House at Pooh Corner, "In Which Pooh Invents a New Game and Eeyore Joins In," and then played Poohsticks ourselves. But far more than providing an amusing break from studies, the A. A. Milne Society actually furthered our education in profound ways that are only now becoming apparent.

Above all, the A. A. Milne Society taught us to take delight in literature, to read and listen for the sheer joy of it. Sadly, most English teachers possess a superhuman ability to make great literature seem dull (no small feat). Primarily, this

is accomplished through various methods of critical analysis. By explaining the "meaning" of "texts," reducing beautiful writing to abstract rules of grammar, and deciphering poetic symbolism as if it were mathematical code, English teachers transform living works of art into so many corpses waiting to be dissected. Such methods and systems do not only render literature dull; they are also counter-productive of true education. As James S. Taylor states in his study of the philosophy of education, *Poetic Knowledge*, "there can be no real advancement in knowledge unless it first begin in leisure or wonder, where the controlling motive throughout remains to be delight and love."

Sitting on carpet squares and listening intently: this is the proper posture for receiving literature. Not *analyzing*, or *using*, literature, mind you, but *receiving* it. C. S. Lewis, in *An Experiment in Criticism*, makes this distinction: while the unliterary reader "uses" literature, the literary reader "receives" it, allowing the work to move him in new directions, expanding his view of the world. Expounding on this theme, John Senior, in *The Restoration of Christian Culture*, writes: "The student who opens his heart to Homer, Plato, St. Augustine, the author of the *Song of Roland*, Dante, Chaucer, and Shakespeare, doesn't get, he gives; he learns to love these authors whose Beauty, Truth, and Good shine through the dark divine and human matter of their works like swarms of stars in the honey-combed night of time; he gazes on them with the thrilled fear we call 'awe' or 'wonder,' the way a lover gazes upon his beloved, who would be shocked and ashamed at anyone who asked what he was going to get out of her!"

In addition to delight, love, and wonder, Taylor tells us, leisure is a necessary precondition for education. Leisure, of course, as represented by the carpet square, was central to the A. A. Milne Society. "It is quite appropriate," Taylor writes, "to learn that in Greek, the word for leisure is *skole* and, in Latin, *scola*, which, as can easily be seen, becomes *school* in English." By "leisure," then, Taylor means contemplation and refreshment; not passive entertainment. Entertainment—especially the sort afforded by television, video games, and the myriad other distractions available on today's college campus—is in fact antithetical to leisure.

Prepackaged entertainment poisons the wells of learning; it dulls our faculty for receiving and appreciating art and literature. Each of us knows the lyrics to a thousand pop songs; but how many poems do we know by heart? The radio has made us deaf to the music of poetry. To spend one's free time reveling in popular music, watching television, and going to the movies, and then to attempt to read Shakespeare for a class assignment—this is an exercise in futility. It is akin to drinking Coke all day, while intermittently attempting to develop a taste for fine wine. Like the palate, the mind must be cleansed if we are to develop good taste. As silly as they often are, the poems and stories of A. A. Milne enhance one's ability to enjoy good literature, by cleansing the mind and purifying the imagination.

John Senior, speaking from many years of experience as an educator, writes that "the seminal ideas of Plato, Aristotle, St. Augustine, St. Thomas, only properly grow in an imaginative ground saturated with fables, fairy tales, stories, rhymes,

romances, adventures—the thousand good books of Grimm, Andersen, Stevenson, Dickens, Scott, Dumas and the rest." Among those "thousand good books" are the works of A. A. Milne—along with C. S. Lewis's *Chronicles of Narnia*, Kenneth Grahame's *The Wind in the Willows*, Laura Ingalls Wilder's *Little House* series, and the other children's classics.

Undeniably, next to *Hamlet* or *The Divine Comedy*, *Winnie-the-Pooh* is fluff. Yes—but it is exquisite fluff. Beautiful fluff. Fluff which prepares us to encounter greater authors and more profound works. The children's classics provide a solid foundation for life-long learning; better we read them late—even in college—than never. §



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Arlene and James Kimmett with Fr. John and Fr. Lester Michael Bundy, in front of icons written by Erin Farha Kimmett, at the ICON exhibition at Regis University.



Metropolitan Isaiah and Clergy at the Sunday of Orthodoxy at the Cathedral.

Psalm XVII

(Psalm XVI in the Bible of the LXX)

by The Reverend Patrick Henry Reardon, Rector of All Saints Church, Chicago & Senior Editor of *Touchstone Magazine*

LIKE the one immediately before it, Psalm 16 (Hebrew 17) pertains to the hope of Christ in the setting of His death and burial. Its key is its final line: "But I will appear before Your face in righteousness; at beholding Your glory will I be satisfied." Such was the hope of Jesus, "who, for the joy that was set before Him, endured the cross, despising the shame" (Hebrews 12:2).

The Gospel according to St. John especially portrays Jesus as God's perfect servant, doing "always those things that are pleasing to Him" (8:29). He could assert, therefore, in full serenity of soul, "I love the Father, and as the Father gave Me commandment, so I do" (14:31). Such obedience was the very reason for His journey to earth: "For I have come down from heaven, not to do My own will, but the will of the Father who sent Me" (6:38). Furthermore, this sustained obedience to the Father was for Jesus the very channel of His sustenance: "My food is to do the will of Him who sent Me, to complete His work" (4:34). At all times, then, was He able to say: "I do not seek my own will but the will of the Father who sent Me" (5:30).

This obedience to the Father was, of course, costly. As Jesus prays to Him in this psalm, "Because of the words of Your lips, I have adhered to the hard ways." And just what were these "words" of God for which Jesus adhered to the "hard ways"? Surely they were the words "of all that the prophets have spoken," for "ought not the Christ to have suffered these things and so enter into His glory?" (Luke 24:25f).

These, then, were the "words" that governed the life of Jesus: words about Isaac's burden of wood in Genesis, words about the paschal lamb in Exodus, words about atonement for sin in Leviticus, words about Samson giving his life for the people in Judges, words about David suffering opprobrium in Second Samuel, words about being pierced in Zechariah, words about the Lord's Suffering Servant in Isaiah, and, indeed, these very words of the suffering just man in the psalms.

When Jesus took up Isaac's wood on His shoulders, and became the paschal lamb, and made atonement for sins, and gave His life for His brethren, and suffered opprobrium, and was pierced with a spear, and all the rest - in doing all these things, "Christ died for our sins according to the Scriptures" (1 Corinthians 15:3). All of the Hebrew Bible consists of prophetic words about Jesus, for the sake of which He adhered to the "hard ways."

And just what were these "hard ways" to which our Lord adhered for the sake of God's words? They were the hard ways of obedience to the Father's will, for "He learned obedience by the things that He suffered" (Hebrews 5:8). St. Paul, about two decades after Good Friday, quoted a line from a very primi-

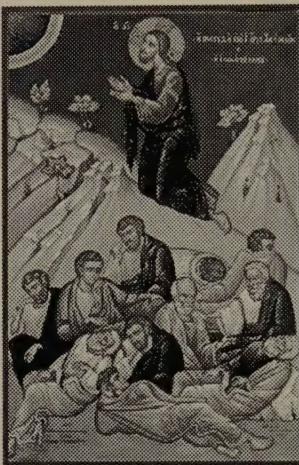
tive hymn of the Church, according to which Christ "humbled Himself and became obedient unto death, even the death of the cross" (Philippians 2:8).

It was in the context of His passion, then, that Jesus was put to the trial, and Psalm 16 is one of those psalms expressing his supplication to the Father in that context. Jesus suffered and died in the divine service, committing His entire destiny into the Father's hand: "You have proved my heart; You have visited me in the night. You have tried me with fire, nor was wickedness found within me."

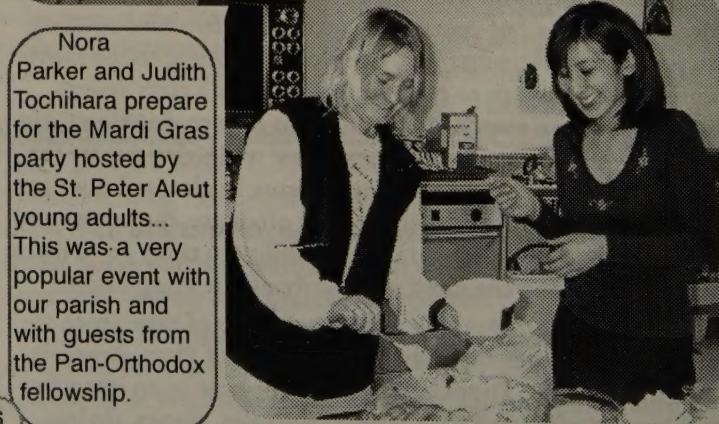
As this last line shows, the prayer of Jesus was that of a righteous man. Indeed, Psalm 16 so stresses this quality of righteousness that no other member of the human race could pray this psalm in such literal truth. Jesus prays: "Attend to My righteousness, O Lord; give heed to my supplication. Hear my prayer from lips that are not deceitful. Let my judgement come forth from Your face, and let mine eyes behold uprightness."

Becoming "like His brethren in all things" (Hebrews 2:17), Jesus prays for the Father's protection in words that we are correct and prompt to make our own: "Manifest the wonders of Your mercy, O You that save those who hope on You. But from those who resist Your right hand, guard me as the apple of Your eye. In the shelter of Your wings will You hide me, from the presence of the godless who oppress me."

Himself sinless, He became one with us in our fallen humanity, knowing fear and dread, but likewise trusting in God as a man. He assumed all that we are, in order that we, by Him, may be partakers of who He is. §



Dr. Daniel Crawford (R) will be opening his own Optimetric practice in Wheatridge, Colorado on April 17th. He is here presenting Benjamin J. Andersen on 22 April for Chrismation. Ben has been appointed Deputy Minister of Propaganda for the WR Deanery.



Nora Parker and Judith Tochihara prepare for the Mardi Gras party hosted by the St. Peter Aleut young adults... This was a very popular event with our parish and with guests from the Pan-Orthodox fellowship.

Bishop Raphael Hawaweeny

canonized by OCA and the Antiochian Archdiocese

The Joint Canonization Commission of the Orthodox Church in America and the Antiochian Orthodox Christian Archdiocese of North America has approved the official Act of Canonization of Bishop Raphael at their Spring Session on March 30, 2000. We anticipate the glorification of Bishop Raphael taking place during the Memorial Day Pilgrimage at Saint Tikhon's Monastery, South Canaan, Pennsylvania, at the end of May. Bishop Raphael consecrated the grounds of Saint Tikhon's Monastery and Orphanage. The Monastery is marking its 95th year.

Bishop Raphael's missionary fervor and self-sacrificial ministry are an example of the zeal for our Lord, God, and Savior Jesus Christ, and the commitment to His Church, we are all called to manifest. Let us seek to emulate this holy man in faith and works.

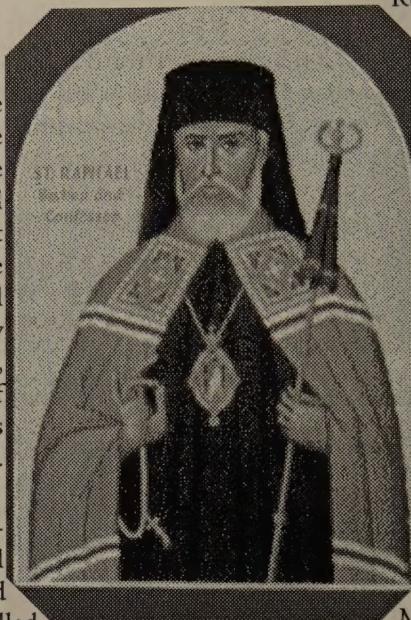
Life of Bishop Raphael (Hawaweeny)

Bishop Raphael (Hawaweeny), the first Orthodox bishop consecrated in America, was born in Damascus, Syria, on November 8, 1860. He received his first theological training at the Ecumenical Patriarchate's Theological School at Halki in the Princes Islands. Prior to entering the Kiev Theological Academy in Imperial Russia, he was ordained to the diaconate. Upon completion of his studies in 1894, Father Raphael was appointed professor of Arabic Language and Literature at the Kazan Theological Academy by the Holy Synod of the Russian Orthodox Church.

A Syrian Orthodox Benevolent Society was organized in New York City in 1895 and the president, Dr. Ibrahim Arbeely, contacted Father Raphael about coming to the United States. Father Raphael met with Bishop Nicholas in St. Petersburg and, after being ordained to the priesthood and being elevated to the rank of archimandrite, he came to the United States with Bishop Nicholas.

Archimandrite Raphael was placed in charge of the entire Syrian mission. He was assigned to New York City and organized the parish which later became St. Nicholas Cathedral in Brooklyn. He traveled widely through the United States in 1896 to organize parishes. By 1898, Father Raphael published a large Arabic Service Book for use in his churches. Later in the same year, he was to be the ranking representative of the American Mission to greet Bishop Tikhon, the new diocesan bishop. At the Liturgy, on December 15, 1898, he spoke of Tikhon's mission in his sermon. "He has been sent here to tend the flock of Christ - Russians, Slavs, Syro-Arabs, and Greeks - which is scattered across the entire North American continent."

News of Father Raphael's work reached his homeland and twice in 1901 the Holy Synod of the Church of Antioch elected him to be a bishop in Syria. Each time he declined by saying that his work in America was not yet finished. Bishop Tikhon also rec-



ognized his qualities and wanted Raphael to be one of his vicar-bishops in the reorganized diocese. In 1903, Tikhon went to Russia and asked the Holy Synod to approve his plan for the election of Father Raphael as vicar-bishop. They approved Raphael's election and also consecrated Bishop Innocent (Pustynsky) as Tikhon's vicar for Alaska. On March 11, 1904, the solemn rite of the election of Archimandrite Raphael as Bishop of Brooklyn was performed by Bishops Tikhon and Innocent at St. Nicholas Cathedral after the Vigil. The consecration took place the next day at the Syrian St. Nicholas Church in Brooklyn, with Bishop Raphael making his confession of faith both in Slavonic and Arabic.

Following his consecration, Bishop Raphael continued his work among the Syrian Orthodox in the United States and also helped Archbishop Tikhon and his successors to administer the North American Mission. He consecrated the grounds of the new St. Tikhon's Monastery and Orphanage. He founded the magazine, *Al-Kalemat*, in 1905 as a means of communicating with his flock. Bishop Raphael issued a number of edicts to help his people understand the complex religious situation in America. After twenty years of service in America, Bishop Raphael died on February 27, 1915, and was buried by Bishop Alexander [Nemolovsky], who was administering the diocese in the absence of the new Archbishop Evdokim [Meschersky]. At the time of his death, there were thirty Syrian Orthodox parishes in the United States, with 25,000 faithful. §

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